

The Liberalist

Growing Old

*Let me grow lovely, growing old,
So many fine things do;
Laces, and ivory, and gold,
And silks, need not be new;
And there is healing in old trees;
Old Streets, a glamour hold;
Why may not I, as well as these,
Grow lovely, growing old?*

—Karle Wilson Baker.

Published monthly by

The Peoples Church

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THE LIBERALIST

Preston Bradley Editor

Grace Thayer Bradley Associate Editor

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MEDITATION

"Eternal Spirit, after the activities and the work, the cares and the problems of the week are all behind us, reverently and with a sense of our dependency, we tarry for a moment in the consciousness that we have access to Thy divine heart. In the midst of all of our confusion, chaos and work, in the midst of all of our tiredness and our anxiety, in the midst of all the noise about us, we are grateful for this moment of quiet, grateful for this opportunity in which we can feel our kinship with that which is not a part of the transitory things of life. And so, to every heart, every heart in touch with this service, under whatever circumstances they may be listening, every heart present, all of us, might we be one heart, one life, in the presence of Thy eternal one-ness, and if we can be that, then we cannot hate each other, then the distinctions which separate us and the classifications which man has created will no longer be significant, then we will sense our kinship with the eternal life which is our life.

May the healing beauty of that thought be carried on the wings of this lovely morning into someone's heart that is sad or ill or tired, someone disillusioned and unhappy, some one broken-hearted and broken-spirited, someone

who might feel the utter futility and frustration of life, might there go to that heart new strength and recovery, might they take hold again, admit no battle lost irrespective of results. Reorganize, adjust and re-equip life to live that life on the basis of triumph and achievement.

If there are parents that are worried about children, and children that are worried about parents, if there are those who are sick in body and soul, if there are those that are lonely and away from friends and loved ones, across the continent or the sea, if there are those who feel that they have been deserted and are quite alone, might they feel that we are kinsmen and that our Church is open to them and from the inspiration of it they shall find the enrichment and the beautification of life.

So, with our hearts attuned, our faith inadequate, but our need definite, we pause in the presence of the eternal, asking that we might have strength, that we might have courage and that we might successfully battle every derogatory influence, every hurtful thing until this whole wide world shall find its way back again to the arts and to the beauty of a great peace."



"YOU CAN'T TAKE IT WITH YOU"

Sermon by Dr. Preston Bradley, Pastor of The Peoples
Church of Chicago, October 31st, 1937

"It is a very simple and practical talk which I have planned this morning. I am not going to make any effort to solve any of the involved and intricate economic and industrial problems which are constantly facing us. You are having plenty of that these days. We are not going to analyse any highly involved or intricate theories, dissertations or attitudes. The talk which I planned for this morning is one which is very close to each of us as individuals, right into the area of the inner temple of our own lives. I hope to give it that quality of intimacy which I think when we are close to the realm of human experience, is of definite value to all of us.

I have appropriated the name of a play 'You Can't Take It With You,' a play which is now running in this city and which has been seen by several hundred thousand Chicagoans. I think there is something to say for what apparently is a changing point of interest on the part of many people when they would be attracted to a play of such homely and simple philosophy as will be found in this play. I am only using the title of the play, making no effort whatever to give you any interpretation of the play as it is to be found in the drama itself, but rather to take the suggestion raised by the play and carry it on into the inner tabernacle of our individual souls.

'You Can't Take It With You'—obviously the implication is that much of that material reward of life which most of us are constantly seeking at the expense of our health, at the expense of our spiritual well-being, at the expense of our intellectual well-being, most of us are so completely immersed in this passion of acquisition that will result in wealth, or fame, or social posi-

tion, or some of the other objectives that are such determining factors in life, and finally, after we have chased and pursued these illusive objectives, some of us for many, many years, the utter emptiness of it all becomes obvious and we have a momentary glimpse of how mistaken we are. We have fragmentary moments in which there are certain intimate revelations of how false the whole thing has been, how utterly false. After we have chased the will-o'-the-wisp of this and that, after we have sought pleasure and fame and social preferment, after we have heard the applause of the multitude, after we have walked the heights, then occasionally there comes to us just a moment's fragmentary glimpse that we have missed something, something important, something fine. I think it is that which motivated the playwrights who gave us this interesting caricature. You remember it has to do with a very successful business man. One morning he started for his office and while on the elevator he came to the conclusion that he had all the money he wanted and all the money he needed, which are two very different things. If people would be interested in getting only the amount of money they need, the world would be spared many of its tragedies, but we are not satisfied with that. There is a great distinction between our needs and our wants. The wants of life are constantly increasing, and the more we become involved with some of these wants of our lives the more tragic and impotent do our lives become. If we all were satisfied with just our needs, it would be a much happier world, but few people are satisfied with their needs. The needs may be very simple and very unpretentious and then, as they have more

money and a deeper sense of security, the wants automatically increase while the needs remain stationary, and it is the increase of our wants that cause our troubles, the development of a larger area of our demands above the simplicity of our needs. I think it is certainly indicative of a changing spirit in the hearts of a great many people, that they are becoming more willing to take life in simpler terms. More people are thinking in terms of a beautiful simplicity in which the needs are largely the motivation of life, and not our wants. Most of us want a great deal more than we need. I think every individual here or listening would agree with that this morning.

Well, this old gentleman who had everything that he thought he needed, and certainly everything that he wanted at the moment, on the elevator to his business office, made up his mind that he was through, that he was not going to fight that game another day. He never entered his office again, he stepped out of one elevator and into another one and out of the building and never went back to business, and he spent, as I remember it, the rest of his life being interested in the study of snakes and going to commencements. He enjoyed doing the things which gave him not pleasure but a real happiness.

The play is really a cartoon. If there was ever a collection of maniacs under one roof, it is the one in this play, but the very fact that because the dramatist has so highly colored the characters, he has constructed a definite relief. I mean by that, he has placed in the worst possible position the characters in his experiences and dialogues and the incidents of the play which make it all the more effective if we get underneath the surface. I can imagine myriads of things that I would rather do, if I had my choice, in this world than the propagation of snakes or attending commencements. I have had to do a great

deal of one—but I am referring to the things that people would much prefer to do. The play is somewhat of a caricature, I could easily say a cartoon. You see it represents in very deep relief and by a few bold strokes certain truths, which is the ambition of the cartoonist, making it one of the most difficult forms known to art. The cartoon is one of the most difficult mediums of all artistic mediums, and to bring the same spirit of the cartoon into the theater is certainly evidence that the dramatist understood well that upon which he had to work, namely: human nature. I have gone to see it twice and I think I shall go to see it again, because I never see the play that it doesn't do something to me. When I heard the old gentleman say grace, as he does twice in the play, one senses that there are a few moments in the theater when one's basic intimacy with the eternal is of such a quality that he creates not the artificiality of the theater but rather a definite experience of an individual's life. And when he surrounds himself, as he did in the family, with a very interesting group of oddities, many of whom certainly would interest Mr. Ripley, without any doubt, when he did that, I think it is interesting to take out something that applies to our individual lives.

Is it not quite rare in this world to find people actually doing the things they desperately love to do? The things that give them actual inner satisfaction? My experience with humanity has taught me that most of us are not doing that at all, most of us are not doing the work that we love. Your preacher today is an exception, because I love my work, I am supremely happy in it and the happiest moments of my life are the moments when I am in this church and in this pulpit. Sundays do not come fast enough for me. I love my work, but I am very fortunate. I am sure that if I

would ask many of you here this morning that many of you would say: 'It is only an interim with me, I am just doing what I am doing now hoping that I will get a break, that sometime I will do the thing I really want to do for I am not doing now the work which I would like to do most of all.' If I were to go to this splendid congregation this morning, starting on either side of the pulpit and go to you personally and ask: 'What was your dream for your life at fifteen? at eighteen? at twenty? when you had youth and a tomorrow? What was it at fifteen, my lad, that you dreamed of being at forty? What was it at twenty that you thought you would have definitely achieved by fifty?' What has happened to those dreams that today hundreds of people, aye thousands of people, find life such a tragic experience?

Dr. Marston has asked in the past few years 2,997 people, he has kept a carefully tabulated list and it now has reached 2,997 people, and Mr. Marston asked each of these people 'Are you happy in your work? Are you doing the things, living the life that gives you the very finest sense of life's beauty and happiness, that creates for you a buoyant personality, that blends into your face, not the agony and the misery of selfishness and hate, but the radiance of a happy and an integrated life?' To this date, 94%, (94 people out of every hundred) that Mr. Marston has asked have said 'No,' and they have all intimated that they are so deeply concerned with a future that they are losing all the happiness of the present.

Now I know that it would be utterly ridiculous for me, to suggest that none of us should think about a future. I believe that the best ordered life always does, and the best ordered life always creates a reserve which, in an emergency, can be drawn upon. I believe, of course, that every life should give consideration to

what, in the vocabulary of the street has been called the 'rainy day'—of course, I believe that, but I also believe that there is a happy medium that most people are not finding. I believe that there is a happy medium that if we could find it would bring a much deeper gratification for life than most of us experience. I am the first to admit that economic and industrial complications are such that for a majority of people constant anxiety for tomorrow hangs over them. That in itself is destructive of a buoyant development of life. There are millions of people living under the subsistence level alone of the American standard and obviously for them there is a constant anxiety. They are wondering what it would mean to walk into an office where they have given many years of fine service and when payday came to be told that their pay check would be their last from that concern. There are many people experiencing that. I could give you a list of many tragedies that have resulted from that situation. They exist, I am aware of that. I understand the difficulties under which a great many lives are constantly at war and the difficulties that they are having as they pass through life, but there is still a happy medium even in such a relationship. Individuals are entitled and can create for themselves, even under the haunting, awful spectacle of uncertainty, a quality of happiness that they do not possess. It is not necessary to postpone it for tomorrow. There are surrounding us, in every experience and hour and day of life, opportunities that the most harassed and unfortunate are permitting their immediate circumstances to interfere definitely with the achievement of an inner gratification and happiness in life. That is, of course, because we have not learned the secret of this simplicity. It does not take very much of anything, money, kindness, love, to bring a little more

joy, a little more beauty into someone's life. Even the smallest gesture in the most humble home, if it is no more than a little trinket or an inexpensive little flower purchased at the florist's, if it is nothing more than the expenditure of a few pennies—ah! most of us could find a deeper happiness than we are finding, and the postponement of waiting for the day when we shall have a big income, or when fortune shall smile upon us and we shall have name and fame and honor—to constantly look forward to the future for a realization of the inner happiness of life, that is tragedy. Most of us are doing that very thing. Most young men are denying themselves in their youth that character building opportunity because they are slaves to time and hour in order that the far-off day might dawn of greatness and recognition, and when it comes they cannot enjoy it.

I know thousands of people who have sacrificed, have denied themselves and given up things, have fought against any immediate pleasure, have refused to spend a dime for something that they needed and wanted, even it might have been a luxury—and what is the matter with a few luxuries? I have always responded to the sign upon the banner of the striker in a New England manufacturing city where some of the girls in the textile industry were on a strike. A great many people who had a great deal, certainly vastly more than they needed, were criticising some of the girls who were striking because they wanted too much money. One girl carried a banner in the parade. Do you know what that banner said? 'We want bread and roses too.' She was entitled to the roses as well as the bread. That's the thing that a lot of us lose sight of as we go our selfish way through life. Bread? Yes, but roses too. I shall never forget what Elbert Hubbard, one of America's greatest philosophers, wrote in his book 'White

Hyacinth.' You will remember that he started with a quotation from that ancient philosopher who said 'If I had but two pennies, I should spend one for bread and with the other buy hyacinths for my soul.' The difficulty of most of our lives has been that we have been spending it all for bread and we have impoverished our souls in the fear and anxiety of waiting until some other day dawned and we will be in more fortunate circumstances.

I have been a critic of much of our instalment buying. I have felt that a great many people found themselves in economic disaster because they over-bought in the opportunity which was presented by instalment buying. I would not want this to be interpreted that I have reversed my position although there is no one that can reverse their position any more graciously or any oftener than your speaker, when it is clearly demonstrated that he was in error. It is a mark of intellectual integrity for a man to change his mind. It is rare for a fool to change his mind. I can change my mind and reverse myself with an alacrity which I sometimes enjoy. It depends upon the mood, and this happens to be the mood. I don't want anyone to think that economic disaster came only to people who had overstepped themselves, but I do say that there is many a person who has acted judiciously and rightly by overstepping and many people who have had a little immediate enjoyment and happiness in buying a thing that they had no business buying at all if they were to consult an economist, but sometimes I think that one of the troubles of this world is that we have been consulting too many economists and efficiency experts too long. We have been deifying the pragmatic character of a perfect form of government or system. I used to believe in Utopia too—I don't any more. Reverse Number 2 in this sermon. I used to believe that all we had to do

was to strive for perfection, that we could get a perfect universe out of this sometime over night. I used to think that we could get an economic order that would work so perfectly, that it would be heaven in which to live. I used to think that democracy might grow and develop into a perfect state, but the good Lord knows, when I look out and see what it has developed into politically, I think that too might take longer than I anticipated.

I am not so excited about the perfection of the external, I am thinking of the perfection by which one can, by proper relationship between society and one's self every hour and every day of the week, get the very acme of enjoyment and happiness out of it. There is too much misery in the world. Individuals are altogether too unhappy. There is no need for one-half of the sorrow that you have. You are entitled to happiness. You are only creating and causing sorrow foolishly. What is the use of postponing happiness? I knew a mother once that was a slave to her children, as most mothers are, and she gave everything she had to these children, everything, and one time she was asked, 'Why are you working so hard?' 'O,' she said, I want them to grow up and to be fine men and women and get married and settle down and then I am going to have a good rest.' I suppose there are millions of mothers' hearts in this world saying the same thing, waiting for the youngsters to grow up and get away so mother can have a good rest. That's utter fallacy, utter fallacy. No child is worth it—except, of course, yours—no mother is worth it, and the mother that I know who thought and believed it and waited for the day when the children were grown up and were out and mother could rest, when that time came that mother had a nervous breakdown and died an invalid. When the time came for the mother to rest,

there was no rest. What was the matter with that mother? She was postponing a happiness for a tomorrow but she found that she could not take it with her.

There was that other lad, that little shaver, waiting for the companionship and comradeship of a father just when he needed it most, but father was too busy getting the wants satisfied for the family, not the needs. I call this definitely to the attention of you men, distinctly hoping that I might inspire a little family row at the dinner table today, for it might be a good thing to think about. But father was so busy getting the wants satisfied and the intricate and complicated character of it, that when that little lad looked up to him and said: 'Daddy, will you help to build me a little hut. I want to build a hut out on the side lot.' An old hut, the kind a boy would like, and father, who had lots of money, plenty of it, said: 'O, my boy, I want you to have a fine hut, I will go down to the factory tomorrow and I will hire the men to make you one, and we will make a beautiful hut, we will have it properly roofed and we will set it up, put it on the truck and put it on the lot and you can have the hut.' It is a true story, not fiction. The next day that little boy was struck down by an automobile and that father went to see him at the hospital and just before the little life gave up: 'Daddy, Daddy, we didn't get our hut, did we?' You see, the father was so busy creating a happiness for that boy because he had money and could do it in a big way that he lost the joy of doing it then and there.

There are a lost of us doing that, more of us doing it than ought to do it, and some day when we have become great and famous and have lots of money, and are tyrannized by things, never any quiet, have little rest, have little peace, because we can buy things and go places, then we will awaken in tears because we tried to

think that we could take it with us.

I shall never forget Babe Ruth, and some of you never will either. I always liked to see him play baseball. There is no greater experience in the world of sports than a home run in a good game,—unless it is, perhaps, a small-mouth bass, weighing about five pounds, on the end of a fly rod—but it is a great experience to see a home run in a good game of baseball. Babe Ruth was at the bat in the third game of the last world series in which he ever played. The crowd in the grandstand were hooting and jeering. There was a man on second base, Babe had two strikes on him and two scores were needed to win the game, the man on second and Babe's own. He picked up the bat after the second strike, knowing that very likely the next pitch of the ball would decide the championship and perhaps his own contract. When the ball started Babe stood with the bat in his hands and hit it, the two scores came in and it was a home run. A sports writer asked him later: Babe, with thousands of eyes looking at you and people beginning to jeer you, what did you think about when you picked up that bat for that final pitch? Babe turned and said: 'What do you think I thought about? I thought about only one thing. Hit that Ball.' That was a champion, and that's a champion's philosophy, whether you are living life or playing baseball. Instead of postponing the hits of life, make them today in the game! Don't wait for the tomorrow that may never come, for remember that Today is The Tomorrow You Worried About Yesterday."

NEW MEMBERS

The following persons were publicly received in to the church on the first Sunday in October:

Mr. John Backe, Jr., 4716 Sheridan Road

Miss Leah Faulconer, 102 E.

Chestnut St.

Miss Pauline Homebrook, 4702 Malden St.

Mrs. Anna Rice, 2231 N. Seminary Ave.

Mrs. Marie Thornton, 6369 N. Hermitage Ave.

Mr. Ernest Van Toff, 2104 S. 56th Ct. Cicero, Illinois.

FACTS RECORD

Preston Bradley kept the following engagements during the month of October:

- 3—Sermon, Peoples Church
- 3—Sermon, Marion Avenue Baptist Church
- 5—Address, American Humane Society, Milwaukee, Wis.
- 7—Address, Rock Island Co. Teacher's Institute
- 7—Address, Rock Island, Teacher's Institute
- 8—Address, Western, Ill., State Teachers Assn. Galesburg
- 9—Address, 40th Anniversary, Chicago Public Library
- 9—Address, Memorial Service, Amelia Ehrhart, Pioneer Woman's Aircraft Luncheon
- 10—Sermon, Peoples Church
- 10—Sermon, All University Service U of Ill.
- 11—Address, Opening luncheon, Women's Club of the Peoples Church
- 11—Board meeting, Chicago Public Library
- 11—Board Meeting, Peoples Church
- 12—Address, First Congregational Church, Blue Island
- 13—Address, Central Manufacturers Club
- 14—Address, Southeastern Teachers Assn., Olney, Ill.
- 15—Address Southeastern Teachers Assn., Olney, Ill.
- 17—Sermon, Peoples Church
- 17—Sermon, Warren Avenue Congregational Church
- 18—Address, Ravenswood Women's Club
- 21—Address, State Teachers Assn. Battlecreek, Mich.
- 21—Address, Friends of American Literature. Piccadilly Tea Room

- 22—Address, National Industries Convention. Hotel Congress
- 22—Address, Universalists Nation Convention. Stevens Hotel
- 24—Sermon, Peoples Church
- 24—Address, Junior Women's Club. Peoples Church
- 25—Board Meeting, State Normal School Board, Springfield, Ill.
- 25—Board Meeting, Chicago Public Library.
- 25—Address, Men's Club of the Peoples Church
- 26—Address, Lodi P.-T. A. Lodi, Wis.
- 27—Address, Chilton Lodge, Chilton, Wis.
- 28—Radio Talk, WGES. "Opportunity Guild for Shut-ins"
- 29—Address, South Western Ohio Teacher's Assn. Cincinnati, Ohio.

FUNERALS

- 4—Mrs. Gen. James E. Stuart, Interment Rosehill
- 4—Mr. Henry Edwards, Interment Rosehill
- 5—Mrs. Mary G. Lace, Interment Graceland
- 18—Daniel O'Brien, Interment Mazon, Ill.
- 26—Rudolph Marek, Interment Bohemian National Cemetery.
- 30—Cap't Wm. H. Davis, Interment Rosehill.

WEDDINGS

October

- 2—William H. Patterson and Jennie F. Lloyd
- 2—Todd Brown and Margaret Hilton
- 2—Kenn Brown and Vilma Graves
- 6—Joseph A. Wagner and Adair McIntyre
- 9—Byron Clark and Ruth Bode
- 13—F. William Nolting and Susan M. Acker
- 13—Carl Anderson and Marie Marple
- 16—Howard D. Baruch and Kathryn Helen Cannon
- 16—Jesse G. Pratt and Mary M.

Wagner

- 21—Donald M. Sherman and Cecille R. Amann
- 23—Robert P. Cushman and Olga M. Topolka
- 23—Lester R. Anderson and Ruth A. Johnson
- 23—Harry F. Manning and Vivian Heffernan.
- 25—Paul C. Conover and Helen A. Hall
- 30—Wayne N. Brooks and Florence Tomczak

September

- 18—Lester R. Alwood and Fanela Shulmeyer
- 18—Ralph B. Olson and Violet C. Weclow

THE WOMAN'S CLUB

All effort and attention this month will be concentrated on the Bazaar which will be held in Channing Hall December 2nd and 3rd. The Donation Tea will take place the Monday preceding the Bazaar. Mrs. Bradley will be hostess as usual on this occasion, assisted by the official board of the Woman's Club. The booths will be in readiness to receive the donations as they are brought by the guests at the Tea. The hours will be from 1:30 to 5:00 p. m. The program of entertainment during the afternoon will be in the hands of Mrs. R. A. Pellage, Arts Chairman, who will present Mrs. Wm. H. Eppens, lecturer, who will speak on "Art as an Enrichment of Life."

Miss Norma Eppens will furnish the music, and pupils of the Gladys Height School of Dancing will give an exhibition program in costume.

Tea will be served at four o'clock from a candlelighted tea table. Many of our radio friends who are content to go to church via radio make an annual visit to the church by attending the Bazaar, and many also come to the Donation Tea. They look forward to greeting Dr. and Mrs. Bradley and meeting other members of the church at this time, enjoying a few hours of fellow-

ship and fun in the friendly atmosphere of the Bazaar. Lunches and dinners will be served both days.

It is earnestly hoped that the friends and members of the church and the Woman's Club will all try to do their part to make the 1937 Bazaar of The Peoples Church the best in our history.

The first meeting of the Club after the Bazaar will be December 13th, at the Edgewater Beach Hotel. Dr. Bradley will be the speaker. On December 20th there will be a business meeting at 10:30 in the morning at the Edgewater Beach Hotel, and at 2:00 p. m. a program when James Bradley-Griffin will read a play. There will be no further meetings until January 10th.

THE JUNIOR WOMAN'S CLUB

The Junior Woman's Club is trying to carry out a constructive worthwhile program which will be broad enough in scope to fit the varied interests of all young women. With the idea of a well balanced program of educational, philanthropic, and social meetings, the Club has started on its winter's work.

At our first business meeting, we decided that we should concentrate on a few philanthropies that we felt were most urgently in need of help; namely, (1) The Cancer Control Fund which will aid in a great and determined campaign for the protection of human life against the insidious disease—Cancer. (2) A neighborhood project—our Fund to supply milk to needy children at the Graeme Stewart School.

Our Travel Night, Sunday, October 24th, which was open to the public, was a red-letter day for the Club. We were deeply privileged to have Dr. Bradley who talked most eloquently on his European experiences and political conditions abroad. We felt greatly honored in having our Dr. Bradley address us. A short

musical program which was beautifully rendered by Mr. Berhalter and Mr. Jorgensen of our Church preceded Dr. Bradley's talk.

October 25th, Mrs. Hertz, our new advisor for this year, entertained the Club at her home. We had a Poetry Night, the first of our study programs. Different Club members read poems and an original one by a member, Miss Grace Glorch, was set to music by Mrs. Boaz and her daughter. After a delightful period amidst the beauty of poetry, we ended the evening with a jolly Halloween party.

At our last meeting, we voted to subscribe as a Club for membership to the Red Cross in their National Drive. Our subscription was sent in through Mrs. Denicke, chairman of the Red Cross Division in the Woman's Club.

Also we worked on scrap books to send to the crippled children's ward at Cook County Hospital.

Mrs. Malva Andre, Founder-Organizer of the Opportunity Guild for Shut-ins, Inc., talked to us on ways of helping shut-ins and explained the work of the Guild. The Club intends to give aid to these people by presenting some of the gifted but handicapped musicians in a shut-in program a little later in the season.

We extend a cordial invitation to all young women interested in the worthwhile as well as happy social times to join us at any of our meetings which are held the second and fourth Mondays of each month in Bradley Hall.

Mary Hibbard.

A STAR

Two Little Poems Submitted by Radio Listeners

Once I wandered worn and weary,
Neath the evening Heavens
bright,
Heard the whispering winds so
dreary,
And the voices of the night.

Saw a Star fall down from
 Heaven
 Heard a voice say, I am that Star
 on guard tonight
 Are you lost my friend? Turn
 to your right,
 I took that turn and wondered on,
 Behold! "The Peoples Church" I
 heard the organ play
 I heard the people sing, the Pastor
 pray.
 Inside were many Stars and I was
 one,
 And we were all, in Heaven.
 —M. Maager.

Proving our worth
 Right here on this earth.
 Endears us to man
 Such is life's plan.
 To help conquer fear
 Or dry someone's tear,
 Not thinking of gain

But easing some pain.
 Remembering each day
 A service to pay.
 Deserving the due
 Life gives to you.
 Each day and each hour
 Your life is a power.
 Cora Englert.

CHURCH SEATS

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Every month for the past 14 years we have published this little magazine. Each issue has contained a sermon as delivered from our pulpit and stenographically reported. Dr. Bradley uses no sermon notes and these published sermons are the only record of his message. Other articles by him and Mrs. Bradley appear as time permits. Altogether the magazine is well worth the one dollar a year for which it is mailed to any address anywhere. The cost of mailing is deducted from the annual subscription and the small balance goes directly into the church treasury to assist in the work of liberal religion. The advertisers make the magazine possible and we hope every subscriber will mention the appreciation whenever the opportunity is afforded. If you are already a subscriber why not subscribe for an out of town friend?

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